The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXX. NEW SERIES.—No. 8. SATURDAY, FEBRUARY 23, 1884.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

February 24, 1884.——1 *Sam.* XVII. 38-51.

See last *Guardian*.

March 2, 1884.——1 *Sam.* XVIII. 1-16.

"AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

The son of Jesse stands before the king and his nobles, and relates in simple language what the manner of his rustic life has been, and how the Lord inspired him with confidence in Himself, and trained him for the open conflict with the enemy of his people in which he had just been so signally victorious. These stalwart men with martial looks, clad in panoply and brandishing formidable weapons, looked with amazement on this ruddy and unpractised youth, with nothing military about him, who had just, by a mere movement of his arm, released them all from most humiliating constraint and put to flight the foe. Jonathan, Saul's son, the natural heir of the crown, was quite taken captive by the heroism and modesty of David. He showed the magnanimity of his own character, the elevation of his spirit, by the admiration and ardent affection for David which took possession of him. Men show what they are by what they admire. A greater than David, the Lord Jesus, the express image of the Father, was manifest among men, and his presence was a judgment of men, for they showed what they were by the sentiments which they entertained for Christ. And just as the character of Christ is reproduced in his believing people, the men who come in contact with these are judged by them; *i. e.* they show by the way in which they behave towards them, how they regard Christ and true goodness, in other words show what manner of men they themselves are. It is the simple truth that Jonathan loved David as his own soul, and he gave the best possible proof of it, in sacrificing every personal consideration that David might be saved, honoured and prospered.

Saul would not let the young Bethlemite return to his father's house, but kept him with him. David was now the companion of the king's son, who made with him a compact of inviolable amity. Many such compacts are made by young persons of ardent temperament, who looking through the beautifuling medium of imagination, see a world of excellence in each other, which fades away as the novelty wears away. It is not perhaps that they become better acquainted with each other; the better acquaintance was that with which they began, each one willingly losing himself in admiration of the other; this is a kind of heavenly state, designed apparently to give to young people some conception of the kingdom of heaven. But self, unwilling to be sacrificed and buried, lifts up its tombstone and comes up again and the two lovers begin to think each one of his own claims and merits, and then the charming vision vanishes. It was otherwise with Jonathan and David. Jonathan loved God, and delighted to look on one on whom God had bestowed such proofs of his love, and David enabled Jonathan to enter more deeply into the experience of God's love, and a threefold cord is not easily broken. The self-abnegation of Jonathan was complete and final. He was a child of God, and God is love. Self might tell him that he had a splendid prospect before him, honour, wealth, power, royalty; might whisper to him that David would prove a rival and snatch these things from him and reduce him and his father to their original obscurity, perhaps hurl them into a premature and dishonourable grave. But love divine shed abroad in his heart prepared him to rejoice in any height of honour or power to which God might advance his friend David. As John the Baptist, when multitudes were ready to hail him as the Messiah, delightedly vacated his lofty position to make way for Jesus the true Christ, and as the friend of the Bridegroom stood and heard his voice and then went to prison and to the block, so did this love crowned magnanimous youth rejoiced to anticipate for his friend David the magnificent career which Saul designed for Jonathan.

The wonder is that Saul should have had such a son; but then the wonder is that any body in this world of self-glorification should have had such a son. He was a singular type of the Messiah himself. As we look about us in this boastful generation, this superlative 19th century,

> Where does the wearied eye repose
> When gazing on the great
> Where neither guilty glory glows
> Nor despicable hate?

We find very few indeed (among great or small) that have the lineaments of Jonathan. We go back nearly 3000 years, long before the founder of Rome had an existence, and in disregarded Canaan find the son of a king with a character so irradiated by true love that to this day we cannot contemplate it without being swayed by it. And is not this the true loyalty? What mattered it to Jonathan that the sceptre of Judea should pass to another if during all coming time it is given him to be the means of swaying men's characters for good.

Saul made David a general. He was the hero of the day. But when Saul hears the young women extolling him in their songs above himself, a fiery dart from the adversary, a dart of jealousy, reaches his heart and there rankles and rankles till it accomplishes his utter ruin.

"The evil spirit from God came upon Saul" 10.

What God had to do with it was simply to withdraw his own Spirit from one who was unwilling to be guided by it, and the evil spirit—sufficiently ubiquitous—entered in. Under the demoniacal influence, Saul twice attempted to take the life of David, but unsuccessfully.

"And David behaved himself wisely in all his ways." 14.

He was in a most trying position, and sought grace from on high to conduct himself with all blamelessness.

WEEKLY REVIEW.

—WE have for a good many months been receiving our English mails several days in arrears, owing to the disuse of the Egyptian rail for the transport of the mails. This state of things is now to cease; from next week the rail will be used again.

—THE Pope is not to have all the high-sounding words to himself. The New Dispensationists have, it seems, an Apostolic Durbar, and the decrees of this body are not to be questioned. Here is one of their recent decisions:

"Our minister and leader, though in heaven, yet continues to be our minister and leader in truth and in spirit; we therefore resolve to set apart his pulpit, or *vedi*, in the Bharatvarshya Brahma Mandir, vacant, and erect a separate *vedi* for the upacharyas.—GOUR GOVIN ROY UPADHYAYA, Secretary, Apostolic Durbar."

The word *vedi* is the common word for altar. The Brahmists have been fed on the kind of food instanced above; substituting pious fictions for truth and calling it faith; making imaginary pilgrimages to Moses, to Jesus, to Mohammed, and claiming that faith was thus exhibited. Faith without an adequate basis is illusion. The faith of the Bible always rests upon truth; not always truth made evident to the senses, but truth embodied in some word of Him who cannot lie. We fear that the feeling expressed in the above decision, will take on more and more of an idolatrous character. As Comte made a goddess of the memory of his mistress, and worshipped her.

—THE Calcutta Methodist Missionary Society was organized a few years ago for the purpose of making a more systematic effort to carry on missionary work among the people. Its appropriations are on the grant in-aid principle. In this connection we would remind our readers that while the M. E. Church of Bombay, in addition to the entire burden of the English work, spares what it can for the Native work, this latter work needs to be supplemented from other sources. It might easily take on proportions much greater than the English work itself; there is an almost unlimited scope for its expansion. But even at present there are needs which go beyond the ability of the English and Native Church to meet, and the friends of missions generally are hereby reminded of it. The writer of this is connected with this work and has never taken

a pice from the church or from any Society since 1848, or asked any man for aught for himself. At the prescat what he receives from the publisher of the *Guardian* more than suffices for his presonal needs. Much more faith is involved in the course of the Rev. Mr. Hard, his colleague, who has a family and yet goes forward in the work, so far as we know, without any guarantee from any quarter, except the word of the Master which indeed is adequate, but perhaps does not reprove this notice, written without Mr. H.'s knowledge. After all, this is perhaps what is chiefly wanted in the Lord's work, a more exclusive and unquestioning dependence on Him. The labourer is worthy of his hire and the Master will see that he gets it.

—Miss C. W. Sisson of the Faith Mission, Basim, has returned from America in greatly improved health, after an absence of about 18 months. She is accompanied by three other young ladies, so that the present staff of the Mission is seven. May the Spirit of prophecy promised so abundantly in Joel to the daughters, be upon them.

—We are glad to hear that Col. Van Heythuysen is returning to Bombay, much improved in health. He is expected next week.

—We are told that

The ceremony of blessing the Suez Canal, performed every Epiphany by direction of the Greek Church, took place on Jan. 18 with great pomp.

What is the value of this blessing? Has it hindered any collisions or other accidents? If so, the party who invokes it might be asked to consider the claims of some other straits and channels. We have nothing to say against the praying of any good man; but it seems to us that it is not the Suez Canal that wants blessing, but the people who traverse it; and Christ's way of blessing men is "by turning every man away from his iniquities."

—The *Bombay Catholic Examiner* favours us with a column of matter in reply to our comment on its remarkable assertion that every secession from Rome has been visited with inevitable decline. Here is a specimen of its method of arguing:

In proof of the measure of vitality in the Church of England the *Guardian* invites us to compare her contributions for missions with those of the Church of Rome. This is measuring the progress of religion by the statistics of pounds, shillings and pence. We must admit, however, that there are places on earth where Protestant missionaries preach the Gospel most successfully when their exhortations are accompanied by the merry jingle of pounds, rupees, or other current coin. Our contemporary has not called our attention to another important feature of missionary statistics, viz. the number of Bibles distributed in barbarous countries and civilized ones too. But he might have had the fairness to add that the English Church contributions are subject to a heavy deduction on account of the salaries of missionaries and the support of their wives and little ones.

Supposing that Protestant Missions have not always been wisely conducted, what has this to do with our argument? The extent to which the contributors deny themselves in order to supply mission funds, is a proof of the earnestness and sincerity of the donors. It is doubtless convenient for our contemporary to turn the attention of his readers away from this to the fact that many missionaries are not celibates. But the argument remains unanswered. Our contemporary goes on to say that they who leave Romanism do not become Protestants, except for some worldly advantage. Such assertions amount to nothing. What we ask is proof of the position assumed by our contemporary. To the statements made by us regarding the unparalled growth of Methodism the *Examiner* (without letting its readers know them) replies by asking "In what Catholic nation Methodism has gained a footing." We have met with this kind of dialectics before, but not among Protestants.

—The *Bombay Catholic Examiner* says:

We notice in the last *Bombay Guardian* that a correspondent, referring to a deceased brother, speaks of him as 'now in Heaven.' When the Catholic Church authoritatively declares that anyone is in Heaven, it is said to canonize him, and the faithful are recommended to crave his intercession. Methodists also canonize a man apparently, but they would consider it blasphemy to appeal to his intercession however much they may have solicited his prayers when he was a weak mortal upon earth.

There is one difficulty in the way. Our brother in heaven is not omnipresent or omniscient, and cannot be in heaven and at the same time in earth in a hundred places at once. If our contemporary honours this with a notice will he please to extract our very words.

—A letter received from Rev. Dr. Lansing, Am. missionary in Egypt, dated Esneh, Upper Egypt, Jan. 28th, says:

"I have been visiting our station on the Nile the past two months, and expect to be yet a month and a half before reaching Cairo. I am having a very interesting time at these stations. Hear from England that a notice that great excitement exists in the upper country against the American missionaries, has been published in the *Guardian*. This is *not true*. There has been no excitement among the people; only the late ministry *endeavoured* to get one up, on account of our baptizing a number of Muslin converts, and failed."

—The telegraphic report of General Gordon's capture, mentioned in our issue of the 9th, proved happily untrue. This wonderful man pressed uninterruptedly forward until he reached Khartoum where he was at the date of the last despatches. He is wonderful chiefly in this that in the midst of a disobedient and gainsaying generation he dares to believe that the man who looks to the Lord for guidance and success is stronger than the man who has the most splendid army at his command. Gordon is not ashamed to be known as a man that believes in providence; believes in the Lord Jesus Christ as head over all things. Our *savans* and philosophers loudly insist that such a belief is an anachronism in this age. Yet here we have the remarkable spectacle of a man summoned from Palestine by the King of the Belgians to accomplish a great work for Africa on the Congo, and then caught away by the English Government to go on a still more important mission to the Soudan. Men mock at prayer, but in the time of crisis they have recourse to a man of prayer. The presence of this believer in Khartoum makes an immense difference in the outlook of Soudan. Gordon has issued a proclamation that startles every body and confounds many good people at home. He leaves West Soudan in the hands of the Mahdi, declares that slavery shall not be interfered with, and reduces the Egyptian taxes one half. In other words he wishes to be known as a friend and not as an enemy, by the people whom he once ruled over. He knows as well as any body that the slave system is a curse to the countries that uphold it, but he also knows that an organic evil like this cannot be done away with by coercion from without, without causing greater misery than that which you are seeking to remove. One principal cause of the revolt is the idea that Egypt was being used by England to do away with the slave-trade. Such a reformation must proceed from within; and until the time for it comes, the only course open to outside philanthropists is to seek to influence public sentiment. Even in a country so enlightened as the southern part of the United States, the anti-slavery movements of the North only had the effect of exasperating the slave-owners, and intensifying their devotion to the system. It was doubtless the recognition of the fact that anti-slavery efforts would count for very little while Mahomedism prevailed in those countries, that made Gen. Gordon willing to give up his vice-royalty of Soudan some years ago.

—We are accustomed to hear the expression "setting the Thames on fire," used in connection with very unlikely things. But the people of Calcutta were permitted the other day to see their fine river, the Hooghly all in a blaze. A vessel laden with kerosine took fire and when she was submerged the oil cases were liberated and the surface of the river was soon a sheet of flame, *rising* even to the height of 150 feet. Happily none of the rest of the shipping took fire, and after about half an hour the fire went out and the Hooghly moved on as though nothing had happened.

—We hear a great deal of the power of the fifth estate, the Press. The secular press of England undoubtedly wields a good deal of power, but there is this to be observed that the rivalry that animates many of the papers goes far to neutralize their power. What power is exerted by one paper in one direction, is exerted by another in another direction. About thirty years ago the leading papers of London were almost unanimous in their attempts to make Mr. Spurgeon appear ridiculous, and one would have thought that these formidable and persistent efforts would have been crushing to the unbefriended young man who was then attempting to speak for his Master in London. But Mr. Spurgeon has gone quietly and steadily forward in his own sphere, a sphere constantly widening, and has attained to an almost unexampled influence. His church has a *membership* of 5339, the material of fifty ordinary churches. The Pastors' College under the presidency of Mr. Spurgeon has sent out some hundreds of young preachers. The following is from the *Christian* of Jan. 31:

The Pastors' College is maintained chiefly by the weekly offerings of the congregation. An Evangelists' Association, composed of voluntary agents, labours extensively in preaching the Gospel in various parts of London, while the Country Mission extends its operations to the home counties. Missions of an extensive and flourishing character are sustained by the church in various districts, that known as the "Green Walk Mission," conducted by Mr W Olley, Jun., for which a large block of buildings is now in course of erection, being one of its offshoots. A philanthropic work of

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

no slight magnitude is also carried on in addition to the usual church agencies. The Stockwell Orphanage ranks first in importance among these; nearly 1000 orphans have benefited by its provisions, 400 being now in residence. Almshouses for poor women, members of the church above 60 years of age, have also been built and endowed; indeed, every form of want and suffering, as Mr. Charlesworth says, finds a response in the various ministries of this immense assembly of vowed disciples of Christ. Mr. Spurgeon's jubilee occurs on June 19 next, and it is indeed a marvellous fact that so gigantic a work as Mr. Charlesworth describes should be the result of the labours of a man not yet fifty years old. No one more earnestly than the pastor himself would join us in saying, To God be all the glory.

—Last week there was a distressing report that a large number of Christians had been massacred, and many mission stations destroyed in China. It subsequently appeared that these outrages were committed in Tonquin, and they may be regarded as a result of the French encroachments in that quarter.

—The *Ch. Miss. Intelligencer* for January, has an article on Education as a Mission Agency, by one who has had some Indian experience, strongly opposing the opinion that the non-Christian pupils of Mission Institutions should be released from attendance on Bible study, if they desired it. The writer thinks that every effort should be made to employ only Christian teachers in the large Anglo-Vernacular Institutions.

—Colonel Olcott and Madame Blavatsky have left this country. They embarked at Bombay for Marselles, with much less *eclat* than attended their arrival here a few years ago. Col. O. lately announced that he was precluded from taking any more mesmeric patients by a prohibitory order received "from his superiors." Perhaps it is under the direction of these superiors that he and Madame Blavatsky have left for Europe. A prohibitory order against all communication with "familiar spirits" was issued some thousands of years ago by the Supreme One, which, if Col. O. had heeded it, would have saved him from making such an unhappy exhibition of himself.

—The Rev. Mr. Evans of Monghyr lately announced with a measure of elation that the Bengal Government were going to modify the out-still system so as greatly to diminish the evil effects of it. We have so long been accustomed to this kind of good intention in the Abkaree department of Government, that we were unable to share in the felicitations expressed. Now, the Bengal Board of Revenue have issued a notice that is attended to allay any fears that might have sprung up in the bosoms of the respectable gentlemen connected with the manufacture of country spirits, announcing as it does, "That no change whatever will be introduced in the existing system during the currency of the licenses which are about to be settled for the ensuing year 1884-85."

—If any one asks for proof of the power of Christ to sustain the believer in the severest trials, let him read the extract "Grace Abounding" in our Selections. This is more than merely sustaining; it is what Paul calls more than conquering.

NOTICES OF BOOKS AND REPORTS.

The last number of the *Indian Ev. Review* contains two articles on Higher Education, one by Rev. H. J. Goffin, Vizagapatam, and the other by Rev. W. Miller, Madras. Mr. Goffin regrets that there was no discussion in the late Decennial Conference of the question "how far, if at all, Missionary Societies should spend their strength and money in educational work." He is very much impressed with the account given by the Rev. Mr. Hastings of Jaffna, in which it was shown that Christian educational work can be carried on independently of Government and independently of Mission control. There is a College at Jaffna carried on by Christian teachers and professors, neither connected with Government or with Missions, largely attended and highly prized in the community, as is evident from the fact that it is self-supporting. Christianity is taught in the Institution. The Christian teachers have been trained in Mission schools and such an Institution could only follow in the wake of a successful Mission. We must confess that we are more and more impressed with the prejudicial influence on Christian teaching in Mission Schools, exerted by the Grant-in-Aid system. The stimulus is all in favour of the secular branches, and the competitive zeal awakened chafes at every thing that does not tell directly in favour of matriculation. Not much knowledge of human nature or student nature is necessary to perceive that the bias against Christian truth is necessarily strengthened, under such conditions. Mission Schools were a very different agency before the Grant-in-Aid system was introduced, from what they now are. Some of them are more strongly manned and taught by more highly-accomplished persons than in former years, yet the difficulties in the way of bringing the youths under the power of Gospel truth are vastly greater than before. Perhaps a day is approaching when the missionaries engaged in these schools will think it desirable to confine themselves mainly to the education and training of Native Chr. agents.—Mr. Miller writes with much moderation, acknowledging that the work of mission education is not the highest. He thinks that men are to do the work to which they are specially called and for which they are best fitted, and that the Church's efforts for the salvation of men are not to be limited to "the very highest kind of work."

In the same Review appears a timely article on the Yoga Philosophy, by Mr. Ramchunder Bose of Lucknow. This is a very able exposition of the system. Nothing to us is more unutterable dreary than this and the other systems of Hindu Philosophy. Imagine a man devoting all his time to pulling up blades of grass, with a view to destroy every vestige of vegetation, and you have a picture less dreary than that of the man who assuming creation to be a blunder goes to work to hinder his mind from taking any knowledge of it. The ancient Hindu philosopher or Yogi, comes before us in the following extract:

The varieties of postures recommended and detailed for the attainment of firmness of mind and cheerfulness of disposition are too numerous to be taken notice of here. Vasistha, Yajnavalkya, and other sages of the Vedic and post vedic age fixed their number at 84; stating that these had been prescribed and described by Siva, the Father of Indian Yogis. Gorakshanátha, a Jogi of a later date, disgusted with their paucity, swelled their number to 84,00,000. Of this number however ten are considered as the more important, and three or four of these last, we shall indicate in the words of the learned translator, (Dr. Mitra.) p. 103.

(*a*) "*Padmasana*. The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands should be crossed, and the two great toes should be firmly held thereby; the chin should be bent down on the chest; and in this posture the eyes should be directed to the tip of the nose. It is called *Pádmásana* (lotus-posture) and is highly beneficial in overcoming all diseases."

(*b*) "Put the right ankle on the left side of the chest, and similarly the left ankle on the right side, and the posture will be *Gomukha* or of the shape of a cow's mouth."

(*c*) "Having assumed the fowl posture, should the two hands be placed on the sides of the neck, it would make the posture like that of the tortoise upset; it is called tortoise-upset posture."

The fowl posture is thus described—"Having established the lotus posture, if the hands be passed between the thigh and the knees and placed on the earth so as to lift the body aloft, it will produce the fowl seat."

(*d*) "Hold the great toes with the hands, and draw them to the ears as in drawing a bowstring, and this is called the bow posture." p. 104.

The Bombay Guardian.

SATURDAY, FEBRUARY 23, 1884.

WATCHMAN! WHAT OF THE NIGHT?

Are we moving on toward any such result as the conversion of the nations to Christ? It seems a most natural response to this question to refer to the Christian Missions so eagerly established and so zealously prosecuted in every land. Is it not a fact that the Christians of Europe and America give several millions stg. annually to foreign missions, and that two or three thousands men and women have gone beyond the seas to tell the heathen the story of the cross? Has not the providence of God been working simultaneously and co-operatively with this Mission enterprize, opening the brazen gates that were closed for ages and facilitating in many ways 'the scattering of the holy people'? Is not the present an era unprecedented in this particular, far outstripping the apostolic era in respect to the far wider area opened up? And has not God blessed the testimony of these stammerers as they have attempted to unfold the love of God to men in languages hermeticelly sealed to outsiders hitherto? Are there not thousands, aye, myriads of churches in Asia, Africa, Australasia, and Oceanica, calling upon God in Christ in their various languages? Who can question that we are moving on towards the conversion of the nations?

This evidence however is not conclusive. The results appear very grand if we confine our attention to the bare facts comprehended in the above interrogatories. But we must look at the whole. We are told that the world's population is increasing. If it is increasing at the rate of one per cent per annum that would yield a yearly addition of 14 millions: if at the rate of one-tenth of one per cent, that would be a million and a half; but our missions in heathen lands, have never yielded even one tenth of that amount. When we came to India, the population of

British India was reckoned at 170 millions; it is now reckoned at 250 millions, or 80 millions in excess. Wherever our missions penetrate new populations are discovered.

But the more vital question is to what are we converting the nations? What is the type of Christianity taken on by these infant churches? The people of England and America and Germany &c. are called Christian, but what an immense body of preachers are labouring night and day to get some of them saved, and confessedly find the powers of evil more than a match for their utmost endeavours.

In that solemn hour when the last interview of Christ with his disciples before his betrayal took place, he offered a prayer not merely for them, but for those who should thereafter believe on his name, that is, for his people in all subsequent ages. In that prayer he said, I pray not for the world but for those whom thou hast given me; and the burden of his prayer for them is, that they may be one. God so loved the world that he gave his only-begotten Son; and Christ so loved the world that he gave himself for it. It was therefore not from any lack of interest that he declined to pray for the world, but because he saw that the most effectual way of recovering the world was to get his own people to be what he wished them to be, and then the grand result of the world's conversion would come about of itself. He had in mind no doubt the sublime prophecies of Isaiah. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.—The Gentiles shall come to thy light, and kings to the brightness of thy rising." Lx. 1, 3. "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall RUN UNTO THEE, BECAUSE OF THE LORD THY GOD, and for the Holy One of Israel; for he hath GLORIFIED THEE." lv. 5. God intends that men shall be made acquainted with their need of the salvation offered in the Gospel, by what they shall see of the splendour of that salvation in those who offer them the Gospel. So that the most direct and certain way of securing the conversion of the world is to secure for Christians the experience delineated in Christ's prayer, consisting in (1) Separation from the world, (2) Sanctification through the truth, (3) Fellowship with Christ and with one another. In other words the Christian must be Christlike, revealing Christ; Christ must live in him, and in him have power with God. Then shall the mighty works of Christ be repeated in the believer, and the omnipotence of God be revealed in a way that the world cannot but recognize. "I am glorified in them," says Christ concerning his own. In order that he may be gloriously revealed in them, it is necessary that self-seeking should cease among them; each in honour prefer the other; each be servant of all; and each body of Christians servant to all other bodies, In other words, the great missionary need of the day is that the individual Christian should reach the position vacated by Christ when he went back to the Father; "I am no more in the world, but these are in the world; that the love wherewith thou hast loved me may be in them and I in them;" then shall the believer ask and it shall be given him, even a greater attestation than that which Elijah received on Mt. Carmel. "To him that overcometh will I give power over the nations; he shall break them in pieces like a potter's vessel." To overcome is to reach the place which Christ as our pattern occupied, and be able to offer the same triumphant prayer that he offered.

Whatever therefore indicates that the church or any portion of it is moving forward to the platform laid in John xvii., is an indication that the time is drawing near when the nations shall believe that Christ is the Sent of God.

PERSEVERANCE OF THE SAINTS.

It does not accord with our experience or observation that true Christians require for their peace to believe the doctrine called "the perseverance of the saints." The Christian, conscious of his inability to stand without Christ, well aware that he has foes more formidable than himself, ever needs to feel that the power of Christ is available for him and always will be, on the condition that he looks for that power, in other words believes and goes on believing. He knows that God only received him when he believed; that he could not have been received on any other ground; and as God is immutable, what was the condition of his acceptance yesterday is to-day and will be to-morrow. According to his faith it is unto him. Faith is called *precious* in Peter's epistles, just as Christ himself is called *precious*. The believer can confidently say, Who or what can separate from the love of Christ? There is nothing in the universe can do it, so long as he keeps looking to Christ. It is in Christ he stands, and by Christ he overcomes; "more than conqueror *through him that loved us;*" but Christ is ours when we *make him our own* by faith. "Whosoever will, let him take the water of life." "We are kept by the power of God *through faith* unto salvation." The power of God may not be dissociated from the faith of the believer. This is the way in which man is kept, and the only way. The true Christian does not ask that God should fling his own principle to the winds, and save him whether he continue to believe or not. "I can do all things through him that strengtheneth me." "All things are possible to him that believeth." Our union with Christ is compared to that of the Vine and its branches, a continual abiding. The one thing for the believer to dread is the failure of his faith; and he is therefore exceedingly careful to guard against whatever wars upon his faith. The Spirit of God is with him to direct his attention continually to Christ, and engage him to search the Scriptures and watch and pray that his faith may grow exceedingly. We cannot possibly have too exalted a conception of the love of God; it will secure to us the omnipotent helpfulness of God at all times; but it is a misconception of the divine love to teach that it is not forfeited through failure of faith. No man can pluck from the hand of Christ those who hear his voice and follow him. He that believeth (not he who once believed) hath eternal life. God's fidelity is fidelity to Himself; he cannot deny himself, so that faith shall be at one time the absolute condition of his favour and at another not essential. Faith opens the door for Christ to come in and show forth his redeeming power, and the believer is ever vigilant that he may abide in faith; knowing that "he who endureth to the end shall be saved." We believe that this doctrine of the perseverance of the saints is not held now by so many Christians as it was formerly. Literally understood, the words express an important truth, viz. that saints, genuine believers, persevere in believing; it is a strange expression for the doctrine that men who have once had faith are sure to be saved. Without faith it is impossible to please God or to be saved. To the believer conscious union with God is salvation, and the privation of it perdition.

STRAY COMMENTS. XII.

"HE will reprove of sin because they believe not on me." John xvi. If a man is not responsible for belief, then he is not responsible for anything His actions will accord with his belief, whatever that may be. If we find a man whose life is full of benevolence and self-denial, we will find the reason for it in some belief entertained by him; and if we find one whose conduct is just the reverse, the reason for that too will appear in some particular belief. The morality of a nation will generally be according to her creed. If I want to make a man more honest, I endeavor to affect some change in his belief; and there is no other way in which he can be made a sincerely honest man. Go to the prisons, and you will find it is something or other in the belief of each one that brought him there. They believed they were consulting their own interests by stealing or murdering; or they believed that the officers of justice were less vigilant than they really were; or that God did not take notice of the doings of men; or that sin was a slight thing in his regard. Ask any man the reason why he did any particular act, and he will account for it by something in his belief. *Belief is the great restraint from crime; and the heart that desires to sin begins first to assail its own belief, if this stands in the way;* and when it has removed or changed *this, then* it carries out it designs.—Has the heart power to do this? It has; and herein consists a man's responsibility for belief. How is a drunkard reformed? by convincing him of certain truths, as for instance, that liquor will kill him, and abstinence from liquor alone will save his life. How is he kept in a reformed state? By continuing to believe these things How is a relapse brought about? In this way; he listens to his desires, and they tell him that he will not surely die by liquor; and that abstinence will not cure him; but on the contrary abstinence will greatly injure him &c. How were the children of Israel led to believe that the golden calf was their god and deliverer? The heart was at work first. The true God would control their movements, directing when to strike their tents and when to pitch them. The true God was a being of awful holiness, and amazing strictness. He was a foe to all the vices and sensual tendencies contracted by them in Egypt. *The golden calf would give* free scope to their appetites and criminal desires. The heart was full of all this, and began to work upon the belief. There were two or three little circumstances that seemed to favor it; and by looking at these alone, and turning itself entirely away from all contrary evidences, a sufficient change in belief was effected.—It is commonly said, and by none more than by infidels, that men may be made to believe any thing. It is true they can be made to believe any thing that seems to favor their interests. Men are ready to give up their present belief, if you can furnish them with one that seems to be more favorable to their supposed interests. So that belief is not this inflexible and necessitated thing that makes a man irresponsible for it. There is a certain process by which every belief is reached; and a man's character appears in every step of that process.—We often meet with a mother who dotes upon some child to that degree, that it is

impossible to make her believe anything to the child's discredit. The more evidence you adduce, the more angry she is with you, and the more vehement in defence of the child. Here the belief is manifestly warped by the disposition.—The party who imagines he has a claim to an estate, is the last one to be convinced by the evidence that is arrayed against him. The evidence may leave not a shadow of doubt in the mind of any other; but he is unshaken by it. T is is a very common case. A person to whom I was very much attached, had the consumption; and it was manifest to all that she was dying, long before I would listen to such a suggestion.—Our reception of evidence is more or less affected by the consequences we suppose will spring from it.

I have heard it urged that what is sufficient evidence to one man is not to another. The state of the heart makes the difference. For we shall find that it is only in morals, and certain things in morals, that this increase of evidence is required by the more skeptical. In other things, mathematics and all indifferent things, the same evidence will satisfy both. It is a far more difficult thing to convince ardent admirers of Napoleon, of his guilt in the affair of the duc d' Enghien, than those who have not such admiration for him. It is more easy to substantiate the virtue of Washington in the execution of André to Americans than to the English.

There is no way of accounting for a great part of human belief, unless we trace it to the desires of men. When there is no evidence to warrant belief, belief must have been adopted because desired. What evidence ever induced men to become idolaters? Their idolatry rests on nothing but their own depraved inclinations.

In constituting juries, men of honesty and truthfulness are looked after; but something more also; *it is* not enough that a man be *esteemed honest*; he must not be concerned *personally* in the question at issue. He must not be either the warm friend or enemy of either litigating party.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR BROTHER,—The Salvation Army successfully opened up Ahmudnugur on Saturday last. There were Mrs. and Major Tucker, Captains (Miss) Thompson and Hawthorne and a number of Lieut.'s and Cadets. The party "fell in" at 4-30 P. M. amidst a throng of Natives and marched in procession circuiting about half the City. A halt was made midway and, mounting a couple of carts, (war-chariots), the Gospel of the blessed God was declared in speech and song accompanied by instrumental music. There were between 5,000 and 6,000 congregated. The next halt was made at the Sonahri Musjid, where the Quarters are, when Mrs. Tucker addressed the crowd, explaining the object of their coming to Nugar. At 8 P. M. (till 10-30) the American Mission Hall was occupied, the place being crammed, as I suppose it was never before. Major Tucker sketched the origin and progress of the Salvation Army. Yesterday (Sabbath) the Lord's Supper was celebrated, conducted by Dr. Bissell, in which nigh 500 Christians must have participated, and at which all the members of the Salvation Army were present. In the evening the service was conducted by the Native Pastor of the Church, followed by Major Tucker, Bro. Hawthorne, in song, and Mrs. Tucker. The last-named in the course of a thrilling speech which is beyond my ability to reproduce said that when in Australia the following true incident was narrated to her:—A husband and wife with their two little children lived a dozen miles distant from any dwelling and the husband had gone on business which would keep him from home two or three weeks. The mother went out to cut down wood and while on this pursuit was bitten by a deadly snake. Knowing that the poison if allowed to enter her system would kill her in a few moments, and her children would starve to death if she never returned to them, she instantly bound a ligature above the sting and placing the bitten arm on a log of wood, severed it with her hatchet, when, mounting a horse, she sped to the distant town and received due attention. This pathetic story she employed as illustrative of the manner that sin must be eradicated from the heart—the fatal poison entirely removed—without which Christ cannot dwell with men. Then followed a procession similar to the previous day's, and the Sonahri Musjid being filled, two parties were formed for preaching, within the tent and without. Mrs. Tucker spoke of the Judgment to come, when each and all will have to give an account of the deeds done in the body whether good or bad.

The Native population of the City numbers 38,000. The people were most orderly and attentive and though the police as also their Superintendent (Major Hay) were present in large force, there was no work for them. This should serve as an example to the Bombay Police. Dr. Bissell and household co-operated heartily in the movement, no small measure of success, I believe under God being attributable to their presence and kind assistance. The other Missionaries of the Station would gladly have taken part in the proceedings were they not out in the Districts. Grateful thanks are also due Bro. Moduk (Junior) for his efficient services in interpreting, and Bro. Powar of the Railway Police for caring for the temporal wants of many of the Force. They will not go unrewarded by Him who has pledged that a cup of cold water even, given because of the recipient's attachment to Christ, shall not lose its reward.

F. W. CASLING.

MY DEAR MR. EDITOR,—Though it is nearly 10 years since I was compelled by ill-health to leave India, it is with ever new pleasure that I look forward to the arrival of the Bombay Guardian (from Basel) which I am now reading these last 20 years. It keeps me en courant with Indian matters and in sympathy with them, and awakes reminiscences of things and persons once familiar. Out of this sympathy I wish to ask you to insert these lines in your Paper in the hope of benefiting many who are suffering under the influence of the climate. About a year ago I made the acquaintance of a German savant, F. Hensel, who tries to put medical science on a more rational basis by founding it on observations of the chemical processes going on in the healthy and the diseased body, and adapting means accordingly. He is as yet, as he wrote to me, a preacher in the wilderness, having all the prejudice of the old School against him. The first practical result of his researches is a drug called Hensel's Tonicum, which I would herewith recommend to all your readers as a most valuable article of diet as well as a medicine The essence consists chiefly of sulphate and persulphate of iron, formic and acetic acid, and has all the good effects of a tincture of iron without its disadvantages, being easily digested and without that offensive inky taste. Taken in the dose of a tea-spoon full to a tumbler of well sugared water, it is a delicious drink, more refreshing than anything else I know, and may thus be used as a beverage without risk, especially by those who object to the use of alcoholic drink. It is invigorating owing to the iron, and gives the blood a healthy tone, removing the congestions of the liver and spleen, which give rise to so many complaints peculiar to hot climates. Since I make use (moderately) of the tonicum, I have got rid of the bilious attacks which also at home clung to me for about 9 years with a tenderness I was unable to appreciate. For travellers it is of great help, disinfecting the water, otherwise often undrinkable, and in times of fever it is equally acceptable as a cooling drink and an effective medicine. I will not take too much of your space, and send a number of copies of a *prospectus to the Manager, Anglo-Vernacular Press, where they can be had on application. I hope, somebody will take the importation of the drug in hand, as I feel sure that none who gives it a fair trial, will ever regret it. The Tonicum being prepared here under the inventor's special instructions, I am ready to give any information that may be required.

Another of Hensel's medicines—the Peroxyd of Hydrogen, would also do good service in India. It is a splendid disinfectant, cleaning wounds and bad ulcers thoroughly and removing all inflammation of the mucus membrane (f. i. catarrhalic affections). Had I known it when in the country, I might have done good to many a poor Lazarus who came to me for help.

Let me say a word on another subject, i. e. the experiences of the Salvation Army in Switzerland. You sometimes extracted articles which were all but flattering to my native country, and I so far agreed with them as I wished the S. A. had had free course. This was the wish of all believers, but simply out of respect for religious liberty, while not one of them, as far as I am aware, found it within himself to approve of the *method* of proceedings of the S. A., though not all were so severe in their judgment as Madame de Gasparin. We have not the London mob to work upon, those who are innocent of reading and writing and have not received any religious instruction, being rare animals with us. Not that earnest and intensive work is considered a luxury, far from it, but anything like humbug connected with such work, will make it a failure, and as such the paraphernalia of the S. A. is looked upon here. Then the public preaching of women is simply revolting to our feelings, the prohibition of it by the Apostle Paul being considered as a standing order never repealed. I simply state a fact, without wishing to enter into controversy on the subject. By these, in our opinion unnecessary and objectionable outward shows and its whole method the S. A. proved an altogether uncongenial plant to our soil and made itself impossible, while all other denominations, including the abomination of Mormonism, are unmolested. The S. A. will sustain an equally signal defeat in Germany which is next to be "attacked," and even France may prove too hot for it. What a pity, that a movement so good in purpose and which might be so useful, should be blundered into a machinery of very doubtful value, which may, if God does not prevent it, become an actual danger wherever it goes.

A precious pendant to the rude reception of the Salvationists in our country was the treatment which that eminent, manly and worthy man, Stoecker, received at the hands of the Jew-fearing Lord Mayor of London, and of the mob that cried him down in Exeter Hall. The cause of Christ has every where to stand the cross-fire of the Pharisees and Sadducees, till He makes an end to all strife How important, therefore, that those who identify themselves with that cause, should be careful not to throw blame upon it.

Ever your's sincerely,
C. STOLZ,
Secretary, Evangel. Society.

St. Gall, Switzerland,
Febr. 1st 1884.

[When two passages in any reliable writing seem to contradict one another, it is reason-

* The "essence" spoken of in the prospectus is the "*concentrated* essence" mixed with sugar; the latter would recommend itself for export by its less volume.

able to suppose that one of them may have been misunderstood. In the 4th chapter of 1st Corinthians, Paul recognizes the fact that Christian women were accustomed to pray and to prophecy in the assemblies, and insists—not that they shall cease, but—that they shall be veiled. If Paul knew that it was contrary to the mind of the Lord that women should pray or prophesy in public, he would have said it, and not have given instructions which suppose the continuance of the custom. We cannot therefore suppose that he refers to this in xiv 34. The prophecy of Joel quoted by Peter in Acts shows that the dispensation of the Spirit includes the public testimony of the daughters.—*Ed. B. G.*]

Sir,—I venture to trespass upon the columns of your valuable journal with a few remarks upon the article which recently appeared in the Bombay Catholic Examiner, respecting the condition of those churches which have cut adrift from the so called centre of Christian Unity—the Romish Hierarchy.

You have already noticed the observations of the penetrating *Examiner*; but I desire to briefly supplement that criticism. I would therefore first state, in addition to the fact you have noticed of the Methodist Church in the United States erecting, at present, on an average 2⅓ places of worship every day, that in the year 1870, the actual membership of that same church, which had its origin in Oxford only 150 years ago, was found to have been 4,512,240—exclusive of 30,624 ordanied ministers and 81,287 local preachers—together with adherents numbering nearly 12 millions; and, secondly, that the proportion of worshipping accommodation provided in the United States by the Methodist Church, to the population over 10 years of age was ascertained as having been nearly four times as great as that available in the Roman Catholic Church, which, in this respect, stood only fourth on the list of Denominations. Now Sir, these facts are evidence, to my mind of considerable vitality in Methodism rather than of steady decline; and if the sanguine writer of the article under notice, will strive to mark and inwardly digest them, he will probably express himself more cautiously in future when urging the extravagant claims of his communion.

Unfortunately this is only a single instance of the exaggerations which appear from time to time in the *Bombay Catholic Examiner*, for a large majority of those writers who air their effusions in the columns of that inspired organ follow closely in the wake of Bishop Meurin, who appears to entertain so firm a conviction of his own capacity to furnish an accurate exposition of any subject that can be named, that whenever occasion seems to offer, he unhesitatingly proceeds to unburden himself of the most astounding assertions which are not unfrequently made in the very teeth of conflicting testimony borne by history, statistics and personal observation. He has not, however, been able to pursue this course with absolute inpunity for most of your readers will remember how effectually "Nemesis" dusted his Episcopal trappings for the inconsistency of his reflections, in a recent pastoral, upon the tendencies of Free Masonry, with the fact of his own connection with the Society of Jesuits, the pernicious character of which since its foundation, the history of every subsequent age has conclusively demonstrated.

The Jesuits in Bombay and elsewhere cannot indeed be denied credit for the possession of marked ability. It is distinctly their due, and is willingly conceded. Their success in persuading the members of their unhappy flock in yielding an unquestioning faith in the accuracy of their various authoritative utterances may be accepted as a reasonable proof of this: but it may also be due in part to the probable fact that they are credited by Romanists with the possession of a considerable portion of that infallibility which is the preposterous claim advanced by the high priest of the Romish faith, but which nevertheless did not hinder his recent taxation by the Municipal assessors of Rome as "a citizen doing business in the Vatican" (how are the mighty fallen!) where, according to his own admission the infallible Pontiff is to-day a prisoner.

It is my conviction that Jesuits here, as elsewhere, have no more difficulty in recognizing the spurious and decrepit character of their church than have all Protestants—excepting perhaps those Ritualists who are enamoured of "the majesty of the Romish communion"—but it is not to the interest of their order to acknowledge the fact and they are therefore compelled to be ever employed in composing and chanting anthems of extravagant praise of the system in order thereby to sustain the faith of their flock in what, seriously considered, is powerless either to induce faith or command homage. They must surely perceive the vast superiority of the social and intellectual condition of Protestant as compared with Roman-Catholic countries. Protestant England and Germany must of necessity, even to them, compare favorably with Roman Catholic Spain and Italy. Edmund Burke has likened the condition of Spain to that of a great whale floundered on the coast of Europe, without sufficient recuperative force to flounder back again into the sea. The condition of Italy is even still more deplorable, notwithstanding that it is the Head Quarters of the Romish faith: but let all earnest Christians praise God that evangelical influences in both those dark and priest-ridden countries are to-day active and successful in pointing perishing souls to "the Lamb of God which taketh away the sins of the world."

Your truly,
PROTESTANT.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club)

Sunday Services at 11 A. M. and 6 P. M.

The Rev. Dr. MacKichan will preach next Sunday evening—the 24th inst.

Bombay Young Men's Christian Association.

Monday, 25th instant, 5-30 P. M. Annual Meeting of Members; for election of Office-bearers.

Friday, 29th instant, 7-30 P. M. Annual Social Meeting—Reading of Annual Report, Tea, Music, Addresses.

It is hoped ALL members will attend and bring others (including ladies) to the Social Meeting. Tickets, 8 annas each, for this meeting can be obtained at the Tract and Book Depot and at the Y. M. C. A. rooms, Apollo Bunder.

M. E. Church Services, Bombay.

Sunday. Grant Road, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Received for M. E. Church, Bombay, from H. J. Rs. 3.

Epitome of News.

Saturday, February 16.

—*Madras Mail*: A large meeting was held yesterday in the mosque at Triplicane, and a fatva was issued to the effect that all religious discussion must be stopped. It appears that a convert from Islam has been entering into controversy with some moulvies of Madras, and has published a small pamphlet on various points. This has not been answered, but an attempt has been made to stifle further inquiry. A formal fatva has been delivered and signed by twenty-three moulvies, who claim to be learned doctors of the law, in which it is stated that any one who prints, reads, or circulates any such book or attends any religious discussion, or who teaches a padre the Koran or any other book, or who sends his child to any mission school, is to be treated as a Kaffir. Henceforth no one is to give him the usual salutations, to visit him, to attend his funeral, or to pray for the repose of his soul. Further details are given with regard to his domestic relationship, which it is not desirable to mention here. It is a reaction of the conservative party against the progress of modern ideas amongst Muslims, and it injures only Mussalmans.

Monday, February 18.

—Sir William McArthur, M.P., has given £10,000, and his brother, Mr. Alexander McArthur, M. P., £5,000 to the Wesleyan Metropolitan Chapel Building Fund, in order that additional chapels and mission rooms may be provided among the hitherto neglected districts of London. Other gentlemen have promised £11,000 more, and it is intended to raise at least £50,000 for this object.

—*Times of India*; Calcutta: The Viceroy is pleased to nominate the Hon. Rao Saheb Vishwanath Narayen Mandlik to be an additional member of the Council of the Governor-General.

The Governor-General is pleased to declare that the Island of Perim shall be subject to the Government of Bombay.

—The *Christian World* states that Mr. W. R. Bradlaugh, a brother of Mr. C. Bradlaugh, M P., "in commencing a mission at Exeter, on the 20th ult., disclaimed any differences with his brother except in his convictions. He loved him more now than when, some years ago, he had his companionship as a brother. He had faith in his conversion, and would not be surprised by receiving a telegram during these services informing him that his brother had given his heart to the Lord."

—Mr. Wilfrid Blunt's suggestion that the Mahomedan community in India should combine to establish a university at some central point for the dissemination of Mahomedan learning and the increased propagation of the Faith is, the Hyderabad paper states, likely to be realized ere long. Negotiations are said to be in progress with the newly-installed Nizam for the establishment of a great Mahomedan university at Hyderabad. Mr. Blunt offers to contribute Rs. 30,000 towards the endowment of a first professorship at the Hyderabad University.

—The quarantine nuisance is at an end, says the *Bombay Gazette*. Vessels leaving Bombay after the 12th inst. are exempt.

—Some idea of the large sums contributed for church purposes in some of the English dioceses may be gathered from statistics quoted in *Truth*. It appears that during the last few years eighty churches have been built in the Diocese of York at a cost of £285,000. The Bishop of Rochester proposed, not long ago, to build ten churches in his diocese at a cost of £50,000, and he has already obtained £42,000. During the episcopate of Bishop Baring, £700,000 was spent in building new churches and enlarging and restoring old ones in the diocese of Durham. At the meeting the other day, Dr. Lightfoot promised to subscribe £3,000 towards the £75,000 now asked for, Lord Durham £3,500 (under conditions), Sir Walter and Lady James £3,000, Lord Londonderry £2,000 and the Dean and Chapter of Durham £1,000, in addition to which the Dean himself gives £300, and the Archdeacon £500. The subscriptions promised at the close of the proceedings amounted to £24,000.

—*Indian Witness*: The *Liberal* calls attention to the fact that "the institution of marriage is gradually disappearing among the lower classes in Bengal," and attributes the change to the habits of dissipation which are spreading among the people. Adding this ill-omened development to the mischief done by cheap Native liquor, the outlook for the masses of Bengal is not hopeful.

—The same wishes to know if any body of Native Christian preachers in India, have given up the use of tobacco.

—*Bengal Public Opinion*: To induce young women to exhibit their persons to a male audience, is sufficiently sinful, but when people exhibit these representations in picture, and placard them all over the town to excite the lower passions of weak men and attract them to their places of amusements, we do not find words strong enough to condemn their actions. Any one, having the slightest idea of decency, must have been shocked at the sight of the pictures of "Lurline," or "The Empress of the waters," swimming in her glass aquarium with her arms, neck, ankles, and thighs entirely naked, and, with the rest of her body but barely covered with a *very thin* skin coloured garment, that are placarded in the public streets of Calcutta. We do not know how English civilization thinks of these indecent representations, but to the Hindu mind the sight of the picture of a woman with her body almost entirely naked, is simply shocking."

—*Indian Witness*: The Oxford Mission has sustained a severe loss by the retirement of the Rev. W. B. Hornby from India. Only one of the four founders of this Mission now remains in Calcutta. Mr. Hornby does not leave on account of ill health, having only come out to India for a four years' term of service.

—*Overland Mail*, Jan. 25: The revolutionary party in Spain is more active and more hopeful than it has been for some years past, and the king is evidently of opinion that it is time to take a firm stand on the existing constitution, and, above all things, to restore discipline to the army.

The death of Mrs. Johnstone Thomson, of Claremont, Lockerbie, places the burgh of Dumfries in possession of a bequest of nearly 25,000*l.* for the purpose of building alms-houses for the widows of professional men. The money was left by Mr. David Johnstone, solicitor, in 1861, and Mrs. Thomson was his last surviving heiress.

The memorial bronze statue of the martyr William Tyndale, who was born in A.D. 1484, and who first translated the New Testament from the Greek, has been cast successfully, and it will be erected on the Thames Embankment near Charing Cross Bridge. The figure is 10 feet in height, the work of Mr. J. E. Boehm, R. A.

A Little Girl among the Old Masters. (Trübner and Co.) The pencillings of most children show promise of one sort or another, and they often possess great unconscious charm. Very few, however, can compare in either respect with this "work of a little girl of ten years." Mr. Howell tells us, in a gracefully written introduction, that these pictures have been made without instruction or suggestion, help or criticism. They are, he says, "simply the reflection in a child's soul of the sweetness and loveliness of early Italian art." The little girl seems to have passed most of her hours in the churches and galleries of Italy, and in throwing off—three or four a day—sketches of her own pretty versions of the religious stories illustrated by the early masters Her work shows a curious and pleasant mingling of the sentiment and style of Angelico and Botticelli, of Della Robbia and Lippo Lippi, with the modern grace of Miss Greenaway's little pictures; varied now and then by a faint semblance of Rossetti, or—which is infinitely better—the large and liberal manner of the school of Venice But this eclecticism is always brightened by the radiant innocence and charming originality of the child's heart and mind, expressed with a significance of drawing, a sense of proportion and gesture, movement, and form, altogether remarkable.

A correspondent tells the following amusing anecdotes of Bishop Jacobson of Chester. A new appointment had been made to a well known Chester church, and at a dinner-party shortly afterwards the "new-man" was the subject of conversation. The bishop said not a word until directly appealed to by a lady present. "What do you think of the new vicar, my Lord?" "I think," replied his lordship, "that he is a middle-aged man." Another story of a similar kind took its rise when the cathedral nave was reopened. A certain dean, whose party leanings were a little undecided just then, was one of the special preachers. After service two dignitaries were engaged in a little friendly criticism of the sermon in the chapter-house. Said the first, "It struck me as being rather Low." "How curious, now," said the other, "I thought it rather High;" and appealing to the bishop, who was present, "What did you think, my lord?" "Why," replied his lordship, with a roguish sparkle in his eye, "I considered it rather long."

Tuesday, February 19.

—Some of the leading papers of India are memorializing the Viceroy to diminish the postal rates on newspapers.

—*Times of India*; Calcutta, 18: The first robbery of any importance at the Exhibition occurred on Sunday night. A glass case, belonging to Messrs. Eyre and Spottiswoode, was opened, and £1,7000 worth of diamonds were abstracted.

A new Association has been formed called the Indian Constitutional Association, for the purpose of maintaining the integrity of the Permanent Settlement, and also for opposing all legislation which has a tendency to menace and subvert the existing rights of property. An influential committee has been formed, comprising the Maharajahs of Dhurbunga, Dumraon, and Hutwa, and Mr. Keswic.

—The Rev. M. Evans of Monghyr, gives an accoount in the *Indian Chr. Herald* of a Native convert lately deceased, Parson Misser, baptized in 1846: A more upright, truthful, and righteous man than Parson Misser I have seldom met with. He was for many years the deacon and the pillar of the native church in Monghyr, and he had the joy to see his children walking in the way of the Lord.

He shone very brightly as the end drew nigh and his perfect resignation to the Will of God in the last great trial of his life by the sudden death of his excellent son who was pastor of the native church, revealed a depth of faith in God which was a pleasure to witness, and which one could envy to possess. As a stock of corn ripe and ready for the heavenly garner he was gathered home to that land of light and love where he has met his old friends Chamberlain, Leslie, Lawrence and John Parsons, and where he now enjoys the immediate presence of Him "who loved him and who gave himself for him," the *Lamb of God*. His death and that of his son in the same year have been a most severe loss to the native church at Monghyr, but our comfort is that *the Lord liveth and abideth for ever*.

—Mention is made in the same of the baptism of two Brahmins by the Rev. Dr. C. Baumann, C. M. S. Calcutta. One of them was a pundit, 55 years old.

—Miss Chundramukhi Bose has taken the degree of M. A. in Calcutta.

—*Bombay Gazette*: Mr. Pestonjee Hormusjee Cama has increased his gift for the new Hospital for Women and Children to Rs. 1,64,300, it having been brought to his notice that the sum previously given, namely, Rs. 1,20,000, was insufficient to construct the hospital on the plan devised by Government. Besides this, Mr. Cama has set aside Rs. 25,000 for prizes or scholarships to be given to certain of the female students who have obtained the L. M. and S. degree on conditions to be decided upon hereafter. But the general idea of Mr. Cama is, we believe, to afford temporary assistance to the young women doctors when they are striving to build up a practice. The total donation of Mr. Cama therefore will amount to the munificent sum of Rs. 1,89,300.

—A fatal accident occurred at the Camp at Rawul Pindi on Wednesday last. During the manœuvres, Lieutenant R. A. Baker, of the 19th Bengal Lancers, fell from his horse on his head, and died the same evening of concussion of the brain, without having regained consciousness.

—*Times of India*: Yesterday evening Dr. Blaney held an inquest at the European General Hospital on the body of Arista Allison, aged 28 years. Deceased was the wife of Robert Allison, an engine-driver in the service of the G. I. P. R. Company, residing at Berkley Place, Byculla. On the 14th instant she was admitted into the hospital suffering from abscess. During the operation yesterday morning she suddenly fainted, and in spite of artificial respiration and stimulant, she died within a very short time. The jury on the evidence returned a verdict that the death of the deceased was caused by syncope.

Wednesday, February, 20.

—*Times of India*: On Monday evening last a tiger was landed at the Mazagon Bunder, and was afterwards taken to the bungalow of Mr. Cowasjee Dinshaw at Girgaum.

—Same: We understand that Mr Kashinath Trimbuck Telang, of the Bombay Bar, has been appointed Hindoo member of the Bombay Legislative Council in the place of the Hon. Rao Saheb Vishwanath Narayan Mundlik. Mr. Telang's appointment will give entire satisfaction, not only to the community of which he is so distinguished a member, but to his numerous European friends.

—The Viceroy reached Calcutta yesterday.

—The Goa correspondent of an up-country paper writes:—Great consternation is felt every where, owing to the general spread of small pox throughout the country. Votive-feasts to the wonder-working St. Sebastian, whose intercession is piously admitted to be efficacious in stamping out plagues of any and every kind are celebrating everywhere. At Pangim the public schools are being deserted by the pupils, who resort to places which the epidemic has not yet reached; and to aggravate the panic thus spread, the people have now taken largely to clandestine inoculation; the Government vaccinators being unable to meet their many requirements, owing to the want of animal-lymph Temporary hospitals are being erected in the various places in which the disease is prevailing in a severe form. The common people here, like the *vulgus profanum* everywhere else, attribute the presence of the all-dreaded epidemic amongst us to the influence of the comet, which has been visible here for some time past.

—*S. of India Observer*: With reference to the "Scare" at Kundal we have heard it stated that the Sappers who are employed in the Government brick fields opposite the sluice end of the Lake have devised the ingenious method of spreading a report that 100 human heads are required to be sacrificed before setting fire to the kilns, with the view of effectually keeping off from their vicinity nocturnal prowlers, who might be tempted thither to steal the wood that lay about in great quantities.

—The Umritsur correspondent of the Lahore paper records an act of generosity on the part of a Sikh Sirdar. "He had heard," says the correspondent, "of the work of a medical missionary. He sent for him to his village, and there and then offered him a house for a hospital, and Rs. 5,000 as an endowment fund to keep it up. I know as a fact that the money

has been made over, and that the house is now occupied as a village hospital.

Thursday, February 21.

—The population of the Punjaub is 22,712,120, of whom 11,662,434 are Mahomedans and 9,252,295 Hindoos. Speaking of the Punjaub Census the *Bombay Gazette* says: The difficulty of giving anything like a distinct account of the languages that are spoken in the Province may be judged from a saying current among the people, that "the language changes every ten miles." Mr. Ibbetson says that if we substitute "dialect" for language, it would only be an exaggeration of the truth. And as the dialect changes with the caste or the tribe of the people, the necessarily prolix treatment of the latter subject, showing as it does an amount of erudition and research, precludes any attempt at description here. The chapter on the age, sex, and civil condition of the people reveals some very curious traits of native life in the Punjaub, not the least curious of which is the practice of polyandry, recognised in various parts of the Province. Polyandry is a custom of community of wives among brothers who have a community of other goods. Thus in one house three brothers may be found with one wife among them, and in another three brothers may have four wives between them. In such households the eldest brother, as the head of the family, is generally said to be married, and all the children are considered his children. The object of such a monstrous arrangement seems to be to prevent the division of estates. Attention may also be drawn to "a very ancient custom by which the bridegroom elect commonly binds himself to earn his wife by working for his bride's family for sometimes as long as nine or ten years." We believe that in many of the remote villages of Asia the same manners and customs will be found prevailing, even in these days, which find mention in the New and even in the Old Testament. The lapse of centuries makes so little change in the lives of people in the East that it is possible to find, even now, communities living almost under the same conditions which prevailed when Jacob served for Rachael or Paul preached to the people.

—We acknowledge receipt of *The Voice of India* Feb. 15, published at the *Bombay Gazette* Office.

—*Times of India*; London 20: The Khedive has abandoned his intention to disband the Egyptian Army.

Earl Granville, replying to a question put by Lord Strathnairn in the House of Lords, said that Government, from political and military reasons, had decided to employ no Indian troops in the Soudan.

—Same: "Amongst the passengers by the French steamer Chandernagore, which sailed for Marseilles yesterday, were Colonel Olcott and Madame Blavatsky. We may shortly expect to hear of some letters reaching Bombay in a mysterious way from mid-ocean."

—"The Calcutta Leper Asylum has just received a handsome legacy of Rs. 10,000 from the estate of the last Mrs. Hennessy. It would be well if some benevolent individual would do the same thing for the Bombay leper institutions, which are sadly incompetent to cope with the misery which abounds in the city."

—Mr. Fawcett, sen., of Salisbury father of the Postmaster General, will, on the 29th of March, attain his 91st birthday. The Liberal Party in that city propose celebrating the event by a demonstration in the Market House. He was mayor of the city in 1832.

Friday, February 22.

—*Overland Mail*, Feb. 1: The King of Spain is playing a bold but imprudent game. His education, as a Prince of the House of Bourbon, naturally turns his inclination to Conservative, nay, even to Reactionist principles, but he may indulge this fancy not without detriment to his friendly relations with other countries. He has bestowed the Ministry of Public Works upon Senor Pidal, who has always been the unflinching advocate of the restoration of Rome and of temporal authority to the Pope. The appointment of this statesman to a resposible post in the Cabinet is regarded by Italy as a deliberate insult.

—Deaths last week, 409. By Cholera, 7.

—*Free Church Monthly*: A friend sends us the following extract from a letter recently written by a daughter of Mr. Rajahgopaul of Madras. Its representation of the state of things is very cheering and hopeful:—

"Two months ago I was appointed deputy-inspectress of girls' schools of the four southern districts of our presidency. I have in all over 200 schools, and my work is very interesting. My headquarters are at Madura, 344 miles south of Madras. It is very interesting to me to see how education among our girls is spreading rapidly. The American missionaries are doing much for education in Madura, the Church Mission people in Tinnevelly, and the S. P. G Mission in Tanjore and Trichinopoly. A missionary lady in Madura has 600 women, all caste Hindus, under home education. Her accounts of some of them are most encouraging. There are numbers of women who are Christians in heart, but have not the courage to come out boldly to embrace our faith. There is a glorious future for India, with her masses under education."

—Same: Last month we referred to the passing away of one millionaire. Since then three others have died—Professor Holloway, Mr. Singer, and Mr. Coates. Each of these left behind him at least a million and a quarter of money. Mr. Holloway, who made his fortune by patent medicines, provided, before he died, for the establishment of an asylum for incurables and a college for women. Mr. Singer, who grew rich through selling sewing-machines, has bequeathed his all to his family. We have not heard how Mr. Coates, who was a Scottish Baptist, has disposed of his means. One grieves a little over this enormous accumulation of wealth in view of the religions and social wants of the world

—Nearly the whole of the jewellery stolen at the, Calcutta Exhibition, (Messrs Eytie and Spottiswoode's) has been recovered.

—Lord Hertford died on the 25th of January from the injuries he received while hunting with the Warwickshire Hounds on the previous Monday.

Selections.

CHRIST'S PREPARATION FOR HIS WORK.

BY JAMES R. TRUAX.

The thoughtful reader of the New Testament cannot fail to be impressed with the comparative uneventfulness of the life of Christ up to the age of thirty; with the exception of the visit to the temple, it is unreliered by any noteworthy incident. Its quierude seems to belie the promise of the great events recorded in connection with his birth. Playing with other children in the market-place, attending school, watching his father at his work, participating in family devotions, imbibing the history and traditions of his race and finally working at his trade and aiding in the support of the family, these are the facts of his history prior to his thirtieth year.

Like all child-life his grew up attracting little notice save from a fond mother who pondered many things in her heart, that awakened no thought in the minds of other spectators of her boy's life.

What distinguished him from other children? Possibly nothing but a greater depth of feeling on religious subjects, a more vivid conception of spiritual realities, a stronger enthusiasm, a readier perception of the essentials in religion and a striking boldness in the utterance of his convictions. Aside from this he was simply a dutiful, companionable child, sometimes puzzling conventional teachers with original questions and creating in the minds of devout Jews a suspicion as to his orthodoxy, but on the whole growing in favor with the community daily for the moral beauty of his life.

All this while the Jewish world was praying for a deliverer; the oppressiveness of Roman rule was growing more intolerable; hypocrisy and greed were increasing; religion having become a mere mass of rites and ceremonies was devoid of power to bring comfort to the individual or improvement to society.

Still Christ, nearing thirty, is working quietly at a carpenter's trade in a little Galilean town.

Was it for this angels sang and wise men journeyed? Did trembling Herod unsheath his sword to destroy such an one? Did good Simeon find adequate justification in the birth of such a child for his willingness to die?

You have seen the great mill standing silent and deserted by night. By day ten thousand wheels were in revolution, the floors trembled with constant vibrations, the roar of the machinery traveled far up and down the valley. Of the thousand operatives there remains only the old watchman pacing the tenantless floors. The stillness is broken only by the chirp of the insects and the splash of water that trickles through the dam and falls into the stream below. Nothing is doing. That is a grand mistake. In the silence and inactivity of the night is the secret of all the stir and accomplishment of the day. The depleted pond is rising with the supplies steadily poured into it, the tired brains and the muscles of the employees are being refreshed by sleep. When they stand by their looms in the brightness of the morning the great wheel will move majestically and the multitude of lesser wheels will whirl in mad exuberance of spirits, and the loud thunder up and down the valley will proclaim again the effectiveness of the noiseless preparation of the night that preceded.

When at last in the full strength of manhood Christ enters upon his public career, how brief was the duration of it, and how marvelous the accomplishment! No deeds of any life are so great, no utterances have so much value. Terrible temptation assailed him at the first step. How shall he use the strength of his genius? To turn stones into bread, as most men are anxious to do, and live well-fed and clothed and housed? To rejoice in a vain and selfish display of his powers so as to win the fleeting applause of men? To disregard conscience and by craft and violence and deceit gain a crown and perishable kingdom of earth? The strength stored up in these patient early years is revealed now in the might of his resistence.

Still he moves slowly, like the great wheel in the mill, but he gets other remote wheels in motion with incredible velocity. His mother at the wedding feast, in Cana, tried to hurry him, as doubtless she had often done before. His life work was too great for her *even* to *understand*, much less to *direct*, and so he claims his own sole right to judge of the hour of action. His brethren chided him for his fondness for obscurity—they would have him declare himself to the great multitudes at the feast in Jerusalem and obtain a public judgment at once. He knew that in that bigoted world death would be the fate of so bold a reformer as himself, and he wanted time for the training of his disciples before he surrendered his life in supreme proof of his devotion to the cause he had undertaken. For a time he imposes silence on grateful lips, he moves about stealthily, he seems to shun an impending danger. Then he awakens sleeping disciples and at their head advances to surrender himself to a rabble

that have come to lead him to insult and death The seed is ripe. He is willing now that it should fall and multiply.

Less than three years of public life, after thirty years of preparation, brought him into contact with every rank and condition of humanity, from the ruler in his purple to the leper outcast from society, or the adulteress on the verge of execution, enabled him to burn the truth of God's love indelibly into the minds of men, to rebuke all unkindness in the relations of men with each other and to inspire a group of Galilean disciples with such devotion to himself and his truth as to make them the prime factors in a promulgation of it which has since revolutionized the history of the world.

Such a life declares that God will take the responsibility of caring for the world without us until our preparation is complete, and that fitness laboriously acquired is of more value than mere zeal.

It proves, too, that caution is often more beneficial to the cause of reform than the loudest proclamation could ever be, and that the exhibition of prudence in avoiding needless danger is not inconsistent with the boldest and most self sacrificing spirit at the opportune hour.—(*N. Chr. Advocate.*)

MAKING THE IRON SWIM.

BY REV. THEODORE L. CUYLER.

While a certain young man of the school of the prophets was hewing timber on the bank of the Jordan, the axe-head flew off and sank in the muddy water. "He must have been an industrious man," said Dr. Bushnell, "or he would not have wanted an axe; he must have been a poor man, or he would not have needed to borrow it; he must have been an honest man, or he would never have exclaimed 'Alas, master, for it was borrowed!'" Elisha asks him where it fell; whereupon the man of God breaks off a stick and casts it into the turbid river, and *lo!* "the iron did swim." The young man puts forth his hand, takes it up, and goes on with his task of hewing timber for that primitive theological seminary at Jericho.

Here was a direct forth-putting of the divine power. As the honor of His servant was involved, and a loss was to be repaired, God repaired it in a miraculous manner. Instead of acting by what we call the laws of nature, He acted directly upon that piece of metal, and made it rise from the depths of the stream. It was precisely such a special display of the divine power as that by which He replenished a widow's cruse of oil, and raised a dead child to life. With God all things are possible.

This resurrection of the axe-head was a very extraordinary occurrence; science would pronounce it an impossibility. But our faithful God has wrought a vast number of unlikely things, in order to reward the faith of those who put their trust in Him. He loves to bestow special blessings on fearless preachers of His Gospel, on hard-toiling missionaries, on heroic philanthropists, and on His struggling children in their hard fight with legions of adversaries. He still sends ravens to feed His prophets. "I knew that our Heavenly Father would not forget us," said a log-cabin missionary in Northern Minnesota, when he walked home ten miles from a post-office and handed his sick wife thirty dollars from an unknown friend in Brooklyn. God still fills the empty cruse of pious poverty. He still makes the iron swim.

When Francke began his Orphan House at Halle, and George Muller opened a similar institution at Ashley Down, they both started with no other capital than faith. To human eyes their projects, and their plans for carrying them out, seemed visionary. They both laid hold of their enterprises with practical sagacity, and with strong, unwavering faith asked God to give them His direct aid. While they were busy at their posts, God was busy in moving generous hearts to supply them with money. To one of these philanthropists over two millions of dollars have been sent in unsolicited donations! Faith did its duty, and God made the iron swim.

There is a prodigious leverage for our faith in this glorious doctrine of a special Providence. It enables us to remove mountains of difficulty; it nerves us to face obstacles that seem impassable. A godly mother, for example, dedicates her only son to the Gospel ministry. How to educate him out of a poor widow's scanty purse, is a puzzling question. She is richer in faith than in silver and gold, and decides that the lad shall be sent to college. Just then the will of a deceased relative is opened, and a legacy for the lad is found in the will. He is educated for the work of preaching Jesus, and lives to day to unfold to thousands the promises of that God who can make the iron swim.

This doctrine which the son of the prophets learned on the bank of the Jordan has been a very precious and helpful one to the writer of this article. 'I count it a matter for thankfulness that I have never accepted a call to an "easy place." On the contrary, three out of the four charges which I have undertaken were exceedingly unpromising, and of the fourth, an eminent man said "it will come to nothing." My first charge was with a feeble flock where I could "count noses" as they straggled in at the door; only two members of the church could offer a prayer in a meeting—one of those an Irish gardener. But when things began to look desperate, and I was half inclined to flee to Tarshish, God poured out His Spirit suddenly and powerfully, and the iron began to swim.

These are not miracles exactly; but they are evidences that He who floated the prophet's axe in the Jordan still lives, and loves to reward faith and to answer prayer. An unconverted heart is often like to that axe head; it is heavy and it is hard, and tendeth downward. But the divine Spirit can make it move upward. Remember this, ye disheartened parents, who have waited long and prayed without ceasing for the conversion of your children. Be not weary in well *doing*. Make your religion winsome. Watch for opportunities. While you expect God to hear your prayers, be careful to hear them also yourselves. Ye praying wives also, whom every communion-Sabbath separates from your impenitent husbands, do not give up. A loving, gentle wife in my congregation, who spent a whole Sabbath in pleading for her husband's soul, came down on Monday morning to conduct family-worship—as it was her wont to do. To her amazement and delight, he said to her "Well, wife, you have done this quite long enough; please hand me that Bible." He read the chapter, and the next morning he began to pray! She had been talking with God out of a woman's breaking heart, and He made the iron swim.

This leaf from Bible history will furnish a good motto for the opening year, and for the approaching Week of Prayer. Our faith needs a fresh tonic. Too often our own hearts sink down as deep as the young prophet's axe-head. The agencies which we employ are also as powerless in themselves for spiritual results as was the rod cast by Elisha into Jordan. His act was an appeal to the Omnipotent Let every syllable of prayer and every deed of love be an appeal to the same mighty arm, and in the same spirit of *trust*. While God reigns, iron can be made to swim.—(*N. Y. Evangelist.*)

GRACE ABOUNDING.

"Glory be to the Father, and to the Son, and to the Holy Ghost!" so runs the language of my soul. I feel I must utter a note of praise to my blessed Master and Friend for his wonderful salvation. The dear Lord was pleased to call to himself my precious wife last month. The situation I was placed in was to the flesh extremely painful. Being almost alone, it was laid upon me to lay her in her grave and hold the funeral services myself, but the dear Lord stood by me and gave wonderful grace to tell the heathen friends who gathered around, of the glorious hope of the Christian and of the glory beyond. Wonderful salvation! A few days after, our beloved sister Hepley Freer was called home. The whole place was filled with the angels of God Heaven's glory filled the place, and tears were banished from all eyes The children remarked it and said "we cannot cry, we can't feel sorry." It was in this fiery trying time, in this great furnace, that I realized something of the meaning of the statement " he is able to save to the UTTERMOST." Ah, beloved! I thank my friends for their words of comfort, but beloved all seem as heavy as lead to the heart that has been bereaved of its most precious earthly treasure. But blessed be God, he opened the pearly gates, and flooded my soul with celestial glory, and I have been living on the borders of the glory-land. Hallelujah! Jesus opened those pearly gates, and has been giving me wondesful views of what? my glorified darling? Nay. Of the glory beyond? Not quite. Of the joys awaiting me beyond? Nay; but he has been shewing me HIMSELF. Oh what a wonderful Savior he is! And as I have stood and gazed on HIM whose glory is brighter than the sun, my soul has been transfixed with his loveliness, my heart has been ravished with love, and my whole being has been taken up with my Beloved and Friend, and HE has so absorbed my love in such a degree as to banish all sorrow, all heartache completely from my heart. Oh wonderful, wonderful Jesus! Thou art the chiefest among the ten-thousands, and the altogether lovely one to my soul. Truly my soul is rejoicing in Him with *joy unspeakable* and full of glory. He banishes every sense of loneliness that comes near. Blessed be his name I am not alone. A wonderful joy fills my soul. How shall I tell the story? How sound his praises? How tell aching hearts of the comfort and triumph that Jesus gives, in the soul's seemingly darkest hours? How shall I proclaim to unsatisfied souls the superabounding satisfaction in Jesus! The joy and triumph and glory that has been and is still filling my raptured soul is inexpressible. Earth has no bitter hours with Jesus near. No darkness when the "Brighter than the sun" lives in the soul. No aching when HE abides with us. No murmurings with his love. My blessed Master, I praise thee from the depths of my soul for thy goodness and mercy and salvation. Let me live but to praise and glorify thee. Amen. ToGod be all glory for ever.

(*I. M. Watchman.*) W. A. MOORE.

CHRISTIAN FELLOWSHIP.

"I BELIEVE in the Communion of Saints," is part of a creed which is repeated by hundreds of thousands in the Christian Church every Lord's Day. There are many more who though they do not formulate it as part of a creed, nevertheless endorse the principle and value it highly. Yet the duty and privilege of Christian fellowship seems to be but slightly regarded, if practical development of its idea is to be the test. In many churches no opportunity is afforded for the members meeting together for spiritual intercourse, brotherly interchange of thought and feeling, or mutual exhortation and encouragement. A business meeting once a month, and a formal observance of the Lord's Supper, in which no voice is heard but that of the minister, comprise all the opportunities provided for meeting as believers separated from the outer world; anything like fellowship leading to personal acquaintance, heart to heart influence, and practical communion is therefore unknown. To a great extent this accounts for the coldness and lethargy which are prevailing features of the Church life of to-day.

The ministry, the ordinances of the sanctuary, the various organisations of the Church have their place, and serve highly important ends; not one word would we say depreciatory of either of them, but they cannot supply the lack of Christian brother-hood, or do the work which the free communion of saints one with another is intended to effect. In every Christian community there should be provision made for the regular and frequent assembly of believers as such, for mutual spiritual edification, the gifts of each one being recognised, and the grace bestowed on all freely testified of. It certainly was so in the days of the Apostles, and nothing but the unscriptural notion that the clergy alone are competent to minister in sacred things, mihgled with a decline in true spirituality, has prevented the continuance in all branches of the Church of a practice which is a valuable and essential adjunct to other means of grace appointed for the building up of saints. The true reading of Eph. iv. 12, as given in the Revised Version, throws much light on this point. The gifts bestowed by our Lord upon the Church are said to continue to the end of the age, "for the perfecting of the saints *unto the work of ministering*, unto the building up of the body of Christ."

But there is a narrower, though not less important, aspect of the subject. Apart from church corporate action in this direction, much may be done by social effort on the part of disciples of Christ. We hear much of musical parties, card parties, and other similar assemblies convened by the children of this world at their homes. Why should not Christians open their houses oftener for prayer and praise parties, Bible study circles and other friendly gatherings for the definite object of promoting spiritual life? Let earnest believers invite to social entertainments those of their acquaintance who may be less earnest than themselves and devote the evening to cheerful and devout exercises calculated to draw out the heart towards Christ and things Divine. Let the poor of the flock be sometimes gathered thus for the Master's sake, and in His name, by their richer neighbours and friends, that the true brotherhood of all who are the Lord's may be recognised and sanctified to mutual blessing. Let Christians of various sections of the Church thus socially meet in their own districts to talk and pray together over the truths of God's Word, so that the points of unity may be strengthened, and those of diversity seen, it may be, in clearer light. By such means much might be done to bring the people of God closer together, and to develop latent resources of spiritual power, now hidden under the gloom of reserve, or frozen up by the coldness of heart which results from isolation.

It is written of the saints in an ancient and degenerate age: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord, and thought upon his name." Those who lay themselves out for real definite practical work in the direction of bringing into nearer fellowship and closer communion, scattered and dissevered members of the body of Christ, will find rich reward, not only in the boon it will prove to those thus drawn together, but in the blessing brought to their own souls.

We shall be glad if these words should induce more thought upon the subject in the minds of our readers, and lead to the more frequent meeting of "friends in Christ" for Christian counsel and prayerful union during the long winter evenings we are entered on. Many of the Lord's loved ones walk alone; they long for association with others who share their faith, and cherish kindred aspirations. To such, a friendly hand, a kindly invitation from some warm-hearted servant of the Lord would be as an angel from heaven, cheering the heart and stimulating the whole being. The benign and blessed influence of Christian fellowship upon the soul cannot well be overstated; the Psalmist truly says, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion."—(*Christian.*)

WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of Me, and of my words, of Him shall the Son of Man be ashamed.

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he gain the whole world, and lose his own soul?

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I shall not hold out?

"He that hath begun a good work in you, will perform it unto the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. It is because I am postponing the matter, without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

WILL YOU BE A CHRISTIAN NOW?

ADVICE TO YOUNG CHRISTIANS.

WATCH while you pray, and pray while you watch. YOUR enemies are alive and vigilant. "LET us not sleep as do others; but let us watch and be sober." THE temptations of the devil are so cunningly devised and his snares so numerous and various, that the careless one is sure to fall into them.

IF you pray but seldom your life will be like the staggering of a drunken man. IF you cease to pray you will fall helplessly into the ditch and wallow in the mire of sin and pollution.

Prove yourself a worthy member of the visible Church of Jesus Christ. Enter heartily into the work of the Lord with your brethren. Fill your place in the Church as promptly and faithfully as the soldier on sentinel duty. Listen to the word of God from his servants as one who hears for his life; and be a doer of the word as one who expects to be blessed in his deed. Help to fill your church with hearers that the preached word may reach as many as possible. Try with all your might to secure for others the same blessings and privileges that you now enjoy.

Study carefully the doctrines and Discipline of the Church of your choice. Read her periodical literature. Interest yourself in all her movements and share in all her work. *Pay* liberally while you *pray* fervently and *work* heartily. As a member of the Church you are now one of many who are individually responsible for the support of the ministry and of the educational and benevolent enterprises to which you stand related as a Christian.

Be not stingy or you will suffer in your spiritual life. Do not rob God by withholding tithes and offerings, else you may be thrust into the robber's prison of God's frown, or driven into outer darkness with the unprofitable servants to behold the light no more forever.

Remember what you were, what you are now, whither you are going, whose servant you are, and what account will be required of you. Remember that time is short and eternity near at hand. Keep "looking unto Jesus, the author and finisher of your faith," and "walk worthy of the vocation" in which you stand, and "hold fast that which thou hast, that no man take thy crown."—*Evangelical Messenger.*

CHURCH AMUSEMENTS.

The Church has gone into the amusement business, largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "*an age of Progress*," so called, and the Church has entered the market, and is in competition with those great caterers. The discovery has been made that the Church, in order to hold its young people to its altars, must provide for the natural craving for amusement. It used to be held that Jesus and His work furnished ample resources to meet the loftiest aspirations of a saved soul. It was often sung—

"Thou, O Christ, art all I want,
More that all Thee I find."

That sort of sentiment is now thought to be not up to "*the times.*" Sad as it may appear, judging from the new order of things, JESUS is not equal to the occasion. A little amusement must be thrown in. In order to keep people from the Theatre and the Opera, our Churches must be made into semi-Theatres and semi-Operas.

The Holidays furnish occasion for the ingenious and progressive sons and daughters of Zion to make full proof of their new vocation. They are now busy, preparing dramas, comedies, farces, (very farcial), suppers, fairs, and entertainments of every conceivable sort. They are spending "their *wretched strength* for naught." So far from preventing attendance upon a full-grown Theatre and Opera, by these efforts, they are whetting the appetite of the people therefor. The Church-Theatre is a preparation for the World-Theatre. Satan is delighted with these modern inventions. They had a jubilee, doubtless, in his dark realm, when some silly brain in Zion first conceived the idea that we must fight Satan and sin by a slight indulgence in their world-approved exercises. We might well paraphrase one of our hymns at this point, substituting Satan for Jesus:—

"He rests well-pleased their toil to see,
Beneath his heavy yoke they move."

But this is serious business—dreadful business. It is eating out the life of the Church—it is destroying our young people, rendering them unfit for all true spiritual exercises. We must bear an open testimony against the deadly work, everywhere. We counsel every real friend of Jesus resolutely to discountenance these *Church amusements*. Be kind, but firm. Loyalty to Jesus demands it. Give your money, liberally, for every laudable Church object—but stand aloof, *positively*, in the Holidays, and evermore, from the unholy festivals.—(*Guide to Holiness.*)

Miscellany.

—*Bombay Educational Record*:

Frobel first introduced the kindergarten system in the year 1840, and it may be well to state here what his objects and principles were, as recently explained by a German teacher of eminence.

1. "Regarding the presence of a child as sacred, Frobel held that the surroundings, the atmosphere and the example ought to be clear and pure. Trust and imitation in a child are so strong, that it can be led to evil as readily

as to good, and the tendency to wrong-doing should be checked from the first.

2. "He believed that the parent and the teacher should understand the mental and moral powers which lie dormant in a child and should develope them in harmony with each other, so as not to cultivate one or two faculties at the expense of others perhaps more important.

3. "He recognised in children a great wish for activity, and sought to gratify it by teaching them to use their senses and their limbs in a way that would fit them for their after life; and thus he was led to one of the main features of his system,—that of providing systematic occupation for every child at each stage of its elementary course. It is too commonly supposed that the way in which a child does anything is of little consequence; that whether it is well or ill done, it is 'only a child's work,' and is therefore unimportant. It was not in this spirit that Frobel looked upon a child's work. Play is to a child what building a cathedral is to an architect. 'There is a deep sense and meaning in childish play,' and what else can we expect than that it should be childish? Those who misconstrue the term 'childish, do not understsnd a child's nature.

4. "He also held that it was right to respect the character of each child. Two children are never alike. Even in one family they often differ considerably in their dispositions and abilities.

5. "To give a child full scope for its inventive, constructive and productive faculties, and to meet its active restlessness, he provided a number of occupations, all taken from the kinds of occupation which he observed among children at play. These he formed into a system, advancing gradually to the more difficult,—from the simple to the complicated, from the known to the unknown, but always connecting each step with the previous one, and always aiming to instruct as well as to please, to develope some faculty and to prepare for some future subject of study. These occupations are so varied and so manifold, that even to those of riper years, they afford new sources of pleasure and interest. On the other hand, the materials required for executing them are of the simplest and least expensive kind. A finished toy soon loses its charms, because nothing can be done to it. What a child delights in, is to undo it; and for this he often receives undeserved punishment. He should rather have been supplied with rude materials from which he could make his own toy."

TELEGRAPHIC NEWS.

St. Petersburgh, February, 14th: The Official *Messenger*, in its issue to-day, announces the complete submission of the Mervites to Russian rule.

Suez, 15th: The British troops begin embarking here to-day for Suakim, where the entire force is expected to arrive on the 19th instant.

Cairo, 15th: The new of the British expedition is causing the rebels to disperse.—General Gordon has left Berber for Khartoum, after having had most satisfactory interviews with the various Sheiks.—News has been received here that Kassala has been invested by the rebels.

London, 15th: The Chancellor of the Exchequer, in reply to a question in the House of Commons last night, said that the Government would ask Parliament for a vote of credit for Egypt.—In the course of the debate in the House of Commons yesterday on the address, Mr. Gladstone defined the policy of the British Government in Egypt as being to rescue the country from its dilemmas and then to retire. As regarded the Tokar expedition, the right hon. gentleman said that the British Government had refused to co-operate with the Egyptian Army, as the latter was raised to defend Egypt proper only.

16th: General Gordon has telegraphed to the British Government, asking for money, arms and ammunition.—An important meeting took place in Guildhall yesterday, at which resolutions were adopted, condemning the policy of the Government in Egypt.

Cairo, 16th: General Gordon has arrived at Shendy.—Four hundred women and children were massacred by the rebels at Sinkat.—It is expected the rebels will attack Tokar before the arrival of the British troops.

17th: A Proclamation, signed by General Gordon, has been posted at Khartoum. The Proclamation recognises the Mahadi as the Sultan of Kordofan, announces 50 per cent. remission in the taxes, and states that no restriction will be laid upon the slave traffic.—General Gordon will arrive at Khartoum to-morrow.—The expedition from Suakim is confined to the relief of Tokar.—Spies report that Tokar has been fiercely attacked by the rebels.—Suakin has also been attacked, but the enemy were repulsed.

Rome, 17th: An unsuccessful attempt was made to-day to blow up with dynamite a royal train, in which the King of Italy was travelling near Corneto.

Cairo, 18th: 11 A. M. A telegram has just been received here, announcing the safe arrival of General Gordon at Khartoum this morning.—General Gordon received a very cordial reception on his arrival at Khartoum to-day.—H. M.'s Troopship Jumna arrived at Suakim to-day.

Alexandria, 18th: A detachment of British sailors were landed here to-day, and will act as police.

Hongkong, 18th: The bulk of the French reinforcements have now landed at Tongking, and General Millot has assumed the chief command.

London, 19th: Mr. Gladstone, replying to a question in the House of Commons last night, said that he could not believe that a proclamation had been issued at Khartoum by General Gordon favouring the slave traffic.—Mr. Gladstone, replying to another question, said that the Czar of Russia is sending an officer to Merv to administer the country.—Mr. Stanhope gave notice that in the course of the debate on the Address he would call the attention of the House to the action of Russia in this matter.

Cairo, 14th: Advices received here from Tokar state that 200 of the garrison there made a sortie yesterday and successfully attacked the enemy, who lost several in killed and wounded. Many cattle and camels were also captured.

London, 20th: On the resumption of the debate in the House of Commons last evening, on Sir Stafford Northcote's motion that the disasters in the Soudan were owing to the vacillating policy of the Government, the motion was negatived by 311 votes against 262, the Irish members voting in the minority.—Mr. Bradlangh has been re-elected member for Northampton by a majority of 366 votes over Mr. Richards, the Conservative candidate.—In compliance with the request of Sir Evelyn Baring, the 38th Regiment and a battery of artillery have left Malta for Alexandria.—The 26th Regiment has been ordered to Malta.—A meeting of the associated Chambers of Commerce was held yesterday, at which a resolution was adopted urging the development by every means of of trade with India, and it was resolved to send a deputation to express the views of the meeting to the Secretary of State for India. Several speakers blamed the lukewarmness of the Government of India with respect to railway extension.—Surgeon-General Hunter has been appointed Knight Commander of St. Michael and St. George.—H. M.'s troopship Euphrates arrived at Portsmouth from Bombay yesterday.

Cairo, 20th: The British expeditionary force for the relief of Tokar is proceeding to a rendezvous at Ras Mahadi, leaving a strong garison to defend Suakim.

Constantinople, 20th: In compliance with the request of the Grand Shereef of Mecca, 2,000 Turkish troops have been ordered to proceed to the Hedjaz.—News received from Khartoum states that General Gordon is very popular and is establishing great influence there.—Two regiments of British cavalry and two of Egyptian cavalry, officered by Englishmen, are going to Assouan.

London, 21st: General Gordon's proclamation stating that no restriction will be laid upon the slave traffic is fully confirmed.

PASSENGERS SAILED.

Per Str *Roumania*, 16, for Liverpool:

Lieut and Mrs G W M Dundas and two children; Mrs Robinson and two children, Mr Moor and Mr P D L Johnstone.

Per P and O Str *Venetia*, 22;

For London—Mr and Mrs Nicholas and infant, Rev A and Mrs Fisher and infant, Mr J Tait, Mrs Molesworth Greene and two daughters, Mr Pujaree Lal and friend, Mr M Sarkies, and Mr Wolff.

For Venice—Mr and Mrs Glover, Miss Glover, Mr and Mrs Belland, Mr Birkmyre, Mr H Spencer, Mr J Moss White, Rev F Paget Wilkinson, Mr and Mrs Mitchell, Mr and Mrs Hindley, Two Misses Hindley, Mr and Mrs Mitter, Mr G H Grant, Mr J Graut, Mr N Elias, Sir W Cairns, and Mr Maunsell.

For Marseilles—Colonel Rideout, Mr C A Cottrell Dormer, Mr Wilkinson, Mr Agassiz, Mr and Mrs G Easton, Lieut and Mrs Ackley, Mr W Ashburner, Mr Swift, and Colonel G R Smith.

For Gibraltar—Mr Leal and son.

For Suez—Mr J C Anderson, and Mr H Bolland,

PASSENGERS ARRIVED.

Per Str *Merton Hall*, 15, from Liverpool:

Col Chambers, Mrs Bond and infant, Miss Genely, Miss Sissons, Miss Balcan, Miss Beardsley, Miss Smith, Mr Ismay, Miss Conlon, Mr Oliver, Miss Milne, Mr Warberton, Miss A Smith, and Mr Fraser.

Per P and O Str *Cathay*, 16:

From London—A Sister of Mercy, Lieut H A Deane, and Miss Church.

From Brindisi—Mr W Bull. Mr and Mrs Pavey, Mr T E Sauson, Mr James Enderson, Mr C W Thomas, Major W H M Francklyn, Mr Mir Dawar Ali, Capt and Mrs Baxter, Mr Hyde, Mr H W Warden, Mr J Ramsay, Mr and Mrs H B Warden, and A Gentleman.

From Venice—Major W Scott.

Per P and O Str *Thames*, 21:

From London—Mrs K Murray, Mr and Mrs Daniell, Miss Campbell, Mrs Beaufort and infant, Mr W N N Toulmoin, Mr John Harkness, Mrs Bigg Wither, Miss Woodgate, Mr John Martin, Mr and Mrs Bell and infant, Mrs Carter and Miss Carter, Mr Tatham, Mr H W Buckland, The Hon W C Maxwell, Major and Mrs Carr Dyer, and Mr W M Anderson.

From Brindisi—Col McNeil, The Earl of Mayo, Mr T Rock, Col Rutherford, Mr John Lang, Mr J H Morrison, and Sir W Gordon-Cumming.

From Venice.—General Wright.

From Suez—Abdool Khassim and wife, Mahomed Ali, Hagib Dola, and Capt G E Money.

Domestic Occurrence.

MARRIAGE.

CHAPMAN—HASHAGEN—Feb. 19th, Geo. Chapman to Mrs. Emily Hashagen, at the residence, (Temperance Hall, Lower Colaba, Bombay,) of the officiating minister, C. P. Hard.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd February 1884.

Major J. B. Lawrence, 15th Septr. 1884	5	0
J. Crummy, 30th June 1884	3	0
C. B. Sharman, 29th February 1884.....	1	8
Lieut. Col. Stenhouse, 1st March 1885...	7	10
Geo : J. James, 18th May 1884	2	0
J. N. Hawkins, 30th April 1884.....	2	0
H. Watson, 31st December 1884	7	10

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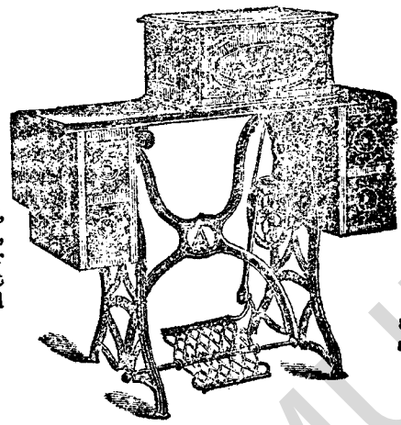

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